

CHAPTER 2

THE UNLAWFULNESS OF INDISCRIMINATELY KILLING MUSLIMS

2.1 THE SANCTITY OF A BELIEVER IS GREATER THAN THE KA‘BA

There are some people who declare that the majority of the Muslims are disbelievers, polytheists and innovators on account of political, ideological or religious differences, and subsequently massacre them ruthlessly. They must know the sanctity and honour of a believer’s life in the sight of God and His Messenger ﷺ. The Prophet ﷺ declared the honour and dignity of a believer greater than that of the Ka‘ba, the Sacred House of God. Imam Ibn Mājah transmitted a hadith on this subject.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطُوفُ بِالْكَعْبَةِ، وَيَقُولُ: مَا أَطْيَبَكَ وَأَطْيَبَ رِيْحَكَ! مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ! وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لِحُرْمَةِ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ حُرْمَةً مِنْكَ، مَالِهِ، وَدَمِهِ، وَأَنْ نَظُنَّ بِهِ إِلَّا خَيْرًا.

‘Abd Allāh b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said, ‘Once, I saw the Messenger of God ﷺ circumambulating the Ka‘ba and he was addressing it: “How excellent you are and how sweet your smell is! How grand you are and how grand your sacredness is! By the One in Whose Hand is Muhammad’s soul, the inviolability of a believer’s property and blood is greater in the sight of God than your sacredness. We must think only well of a believer”.’¹

2.2 MERELY POINTING A WEAPON AT A BELIEVER IS PROHIBITED

Killing people with explosives or other weapons is a grave sin, but even pointing a weapon towards a believer is forbidden, and

¹ Narrated by Ibn Mājah in *al-Sunan: Kitāb al-fitan* [The Book of Tribulations], chapter: ‘The Inviolability of a Believer’s Blood and Property’, 2:1297 §3932; al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:396 §1568; and al-Mundhirī in *al-Targhib wa al-tarhib*, 3:201 §3679.

the one who does it is cursed. Abū Hurayra رضي الله عنه reported that the Messenger of God ﷺ said,

لَا يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ.

‘None of you should point a weapon at his brother, for he does not know, for perhaps the devil may draw it out while it is in his hand, resulting in his falling into a pit of Hell’.¹

Here, metaphorical language has been employed. Someone who wields a weapon might fire it at the spur of the moment and hit someone. This act has been linked to Satan so that people regard it as a satanic act and stay away from it. This has been elaborated in another hadith in which the Prophet ﷺ said,

مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَدَعُهُ، وَإِنْ كَانَ أَخَاهُ لِأُمِّهِ وَأُمِّهِ.

‘Whoever points a piece of iron [e.g., a gun] at his brother, the angels will curse him until he puts it down, even if he [the one at whom it is pointed] is his brother of the same father and mother’.²

The Prophet ﷺ not only forbade pointing a weapon at someone, but he also forbade displaying it. Jābir رضي الله عنه said,

¹ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: ‘On the Prohibition of Pointing a Weapon at Someone Else’, 4:2020 §2617; al-Ḥākim in *al-Mustadrak*, 3:587 §6176; and al-Bayhaqī in *al-Sunan al-kubrā*, 8:23 §2617.

² Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: ‘On the Prohibition of Pointing a Weapon at Someone Else’, 4:2020 §2616; al-Tirmidhī in *al-Sunan: Kitāb al-ḥajj* [The Book of Pilgrimage], chapter: ‘What Has Come to Us Regarding the Muslim who Points a Weapon at His Brother’, 4:463 §2162; al-Ḥākim in *al-Mustadrak*, 2:171 §2669; Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:272 §5944; and al-Bayhaqī in *al-Sunan al-kubrā*, 8:23 §15649.

نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتْعَاطَى السَّيْفُ مَسْلُوكًا.

‘The Messenger of God ﷺ forbade that an unsheathed sword be handed to someone else’.¹

While a drawn sword—or any other weapon for that matter—may cause injury, displaying it might provoke one to violence. What can be a greater proof of Islam’s status as a religion of peace, security and advancement, for the word ‘*maslūl*’ used in the aforementioned hadith essentially indicates that defence institutions charged with keeping arms must also adopt foolproof security measures to ensure that their weapons will not be misused!

If displaying weapons and pointing them at others are strictly prohibited—as proven in the above mentioned hadith—then how grave a sin and atrocity it is to challenge the authority of a Muslim state and destroy the lives and properties of civilians through bomb blasts and suicide attacks!

2.3 THE UNLAWFULNESS OF VIOLENCE AGAINST MUSLIMS

Islam not only outlaws the mass killing of Muslims but the whole of humanity, without any discrimination on the basis of caste, colour, race or religion. One can appreciate the value and inviolability of human life in Islam by realising that the act of killing a human being has been equated with slaughtering the entire human race. In connection with human dignity, God says in the Qur’ān,

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾

‘Whoever kills a person [unjustly], except as a punishment for murder or [as a prescribed punishment for bloodshed, robbery and spreading] disorder in the land, it is as if he

¹ Narrated by al-Tirmidhī in *al-Sunan: Kitāb al-fitan* [The Book of Tribulation], chapter: ‘What Has Come to Us Regarding the Prohibition of Handing Someone an Unsheathed Sword’, 4:464 §2163; Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Martial Jihad], chapter: ‘What Has Come to Us Regarding the Prohibition of Handing Someone an Unsheathed Sword’, 3:31 §2588; al-Ḥākim in *al-Mustadrak*, 4:322 §7785; and Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:275 §5946.
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killed all of humanity.¹

This verse highlights the sanctity of human life in general. The sanctity of a man or woman, the old or the young, the rich or the poor has not been specified. The point being that the Qur'ān has not only prohibited killing a man without any justification, but has also declared that it is akin to the murder of humanity entire. As for the law of retribution, which authorizes capital punishment for a murderer, it has been legislated for safeguarding the sanctity of human life.

2.4 THE UNLAWFULNESS OF KILLING SOMEONE WHO ACCEPTS ISLAM IN THE MIDST OF FIGHTING

Although the common notion expressed around the world is that all is fair in love and war, Islam does not agree. It has laid down rules and regulations for the battlefield, and the life and blessed practice of the Prophet of Islam ﷺ enjoin us to observe caution, care and fair play, even in the most critical and troubled moments of war. The Prophet ﷺ showed his strong displeasure over the killing of a man who declared his acceptance of the faith (which *was* perhaps under the fear of death) when he was under the sword and about to be slain. If that was his displeasure over someone killed in a state of battle, what about killing Muslims and people of knowledge only because their views differ with the extremist ideologies of the rebel terrorist groups?

Usāma b. Zayd b. Hāritha رضي الله عنه said,

بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحُرَقَةِ مِنْ جُھَيْنَةَ، فَصَبَحْنَا الْقَوْمَ، فَهَزَمْنَاهُمْ، وَلَحِقْتُ
أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشَيْنَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. فَكَفَّ عَنْهُ
الْأَنْصَارِيُّ، وَطَعَنَتْهُ بِرُمَحِي حَتَّى قَتَلْتُهُ. قَالَ: فَلَمَّا قَدِمْنَا، بَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ
لِي: يَا أَسَامَةَ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ
مُتَعَوِّذًا، قَالَ: فَقَالَ: أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: فَمَا زَالَ يَكْرِّرُهَا عَلَيَّ
حَتَّى تَمْنَيْتُ أَنِّي لَمْ أَكُنْ أَسَلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

¹ Qur'ān 5:32.

‘The Messenger of God ﷺ dispatched us to fight against Ḥuraqa, a branch of the Juhayna tribe, so we reached the tribesmen in the morning and defeated them. One of the *Anṣār* and I jointly caught up to a man of that tribe. When we overpowered him, he said, “There is no god but God”. Upon hearing this, the *Anṣārī* held back from him, but I stabbed him with my spear until I killed him. When we came back, the news had already reached the Prophet ﷺ so he said to me, “O Usāma, did you kill him after he said, ‘There is no god but God’?” I said, “O Messenger of God, he was merely seeking refuge. (He uttered the formula to save his life)!” He said again, “Did you kill him after he said, ‘There is no god but God’?” He kept repeating that to me, until I wished that I had not embraced Islam before that day!”¹

The version of Imam Muslim reads:

فَدَعَاهُ فَسَأَلَهُ، فَقَالَ: لِمَ قَتَلْتَهُ؟ قَالَ: يَا رَسُولَ اللَّهِ، أُوجِعَ فِي الْمُسْلِمِينَ، وَقَتَلَ
فُلَانًا وَفُلَانًا، وَسَمَّى لَهُ نَفْرًا. وَأَنِّي حَمَلْتُ عَلَيْهِ، فَلَمَّا رَأَى السَّيْفَ، قَالَ: لَا إِلَهَ إِلَّا
اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: أَقَتَلْتَهُ؟ قَالَ: نَعَمْ. قَالَ: فَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ إِذَا
جَاءَتْ يَوْمَ الْقِيَامَةِ؟ قَالَ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرُ لِي. قَالَ: وَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا
اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟ قَالَ: فَجَعَلَ لَا يَرِيدُهُ عَلَى أَنْ يَقُولَ: كَيْفَ تَصْنَعُ بِلَا إِلَهَ
إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟

‘So he ﷺ summoned him and asked him, “Why did you kill him?” He said, “O Messenger of God, he caused pain to the Muslims, and he killed so-and-so and so-and-so, and I attacked him, so when he saw the sword, he said,

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: ‘The Blessed Prophet’s Sending of Usāma b. Zayd to the Campsites of the Juhayna Tribe’, 4:1555 §4021 and *Kitāb al-diyāt* [The Book of Blood Money], chapter: ‘Regarding the Saying of God Most High, “And Whoever Saves the Life of One Person. . .” [Qur’ān 5:32], 6:2519 §6478; and Ibn Hibbān in *al-Ṣaḥīḥ*, 11:56 §4751.

‘There is no god but God!’” The Messenger of God ﷺ asked him, “Did you kill him?” When he said, “Yes”, he said, “So how will you deal with ‘There is no god but God’ when the Day of Resurrection comes?” He said, “O Messenger of God, seek forgiveness on my behalf!” He said again: “So how will you deal with ‘There is no god but God’ when the Day of Resurrection comes?” He then kept saying, without adding anything: “How will you deal with ‘There is no god but God’ when the Day of Resurrection comes?”¹

Miqdād b. Aswad رضي الله عنه said,

قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ فَقَاتَلَنِي فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ، فَقَطَعَهَا، ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسْلَمْتُ لِلَّهِ، أَفَأَقْتُلُهُ، يَا رَسُولَ اللَّهِ، بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلُهُ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ قَطَعَ يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلُهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ.

‘I said to the Messenger of God, “What do you think, if I meet a man of the disbelievers and we fight and he strikes one of my hands with his sword and cuts it off and then takes refuge from me behind a tree and says, ‘I have surrendered to God’? Should I kill him, O Messenger of God, after he has said that?” The Messenger of God ﷺ said, “No. Do not kill him. If you were to kill him, then he would be in your position [i.e., Muslim] before you killed him and you would be in his position [i.e., disbeliever] before he said that word which he said”.²

¹ Narrated by Muslim in *al-Shaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘On the Prohibition of Killing a Disbeliever when He Says, “There is no god but God”’, 1:97 §94–97.

² Narrated by al-Bukhārī in *al-Shaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: ‘On the Angels Being Present at the Battle of Badr’, 4:1474 §3794; and Muslim in *al-Shaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘On the Prohibition of Killing a Disbeliever when He Says, ‘There is no Screen View Only—Click to get a hard copy: <http://www.MinhajPublications.com>

In the light of these merciful and benevolent teachings of the Prophet ﷺ, the brutal and ruthless terrorists, who indiscriminately massacre peaceful Muslims, must ponder over and abandon their misanthropist and barbaric ideologies and dreadful beliefs. If the life of an enemy in the battlefield is protected when he accepts faith, then how odious it is to massacre Muslims in mosques, and how egregious it is to slay them in offices, educational institutes, markets and public buildings!

2.5 BECOMING AN ACCOMPLICE TO TERRORISTS IS ALSO A CRIME

The Prophet ﷺ categorically forbade people to provide help or material support to terrorists. He ordered us to isolate them and deny them any numerical strength, financial assistance and moral support. Abū Hurayra رضي الله عنه reported that the Prophet ﷺ said,

مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ، لَقِيَ اللَّهَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ رَحْمَةِ اللَّهِ.

‘If anyone helps in the murder of a believer—even if with only a few words—he will meet God with the words written on his forehead: “hopeless of God’s mercy”.’¹

This hadith also indicates that it is not only financial and numerical assistance that must be denied to terrorists, but, according to the expression ‘*bi shaṭri kalimatīn*’ (‘a few words’), speeches or writings which lend support to the enemies of peace are also condemnable and must be banned. Such support can only deprive us of God’s forgiveness and mercy. This hadith contains a strict warning to those who mastermind terrorist acts and misinterpret the Qur’ān by brainwashing youth with glad tidings of Paradise for murdering peaceful civilians.

god but God”’, 1:95 §95.

¹ Narrated by Ibn Mājah in *al-Sunan: Kitāb al-Diyāt* [The Book of Blood Money], chapter: The Gravity of Unjustly Killing a Muslim, 2:874 §2620; al-Rabīʿ in *al-Musnad*, 1:368 §960; and al-Bayhaqī in *al-Sunan al-kubrā*, 8:22 §15646.

2.6 THOSE WHO ATTACK MOSQUES ARE THE GREATEST WRONGDOERS

Islam not only teaches its adherents to maintain peace and observe tolerance with other communities, but it also instils in them a respect for the beliefs and viewpoints, and norms and rituals of those who do not share their faith and creed. To launch attacks against opponents, their properties and sacred sites on account of religious, ideological or political differences is not only against the express spirit of Islam but is inhumane as well. Those who violate the sanctity of the houses of God and kill peaceful and devout worshippers through bomb explosions and suicide attacks are neither true believers nor people of guidance. Those who hinder people from making mention of God's name in mosques, by spreading terror and intimidation, through violence and terrorism are grave sinners and enemies of peace; the Qur'ān, in fact, declares them the greatest wrongdoers and warns them of an immense suffering in the Hereafter. God says,

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ وَاسْعَى فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

'And who is more unjust than he who forbids the remembrance of God's name in the places of prostration [mosques] and strives to demolish them? It was not proper for them to enter the mosques but in a state of fear [fearing God]. For them is disgrace in this world and there is a dreadful torment for them in the Hereafter'.¹

Elsewhere, God proclaims that those who maintain the houses of worship are only those who believe in God and the Last Day; it is they who are the guided ones. This implies that those people, who, instead of maintaining the houses of worship, mount attacks on them, believe neither in Islam nor in the Day of Judgement. God says,

¹ Qur'ān 2:114.

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامِنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

*‘Only he who believes in God and the Last Day and establishes prayer and pays Zakat and who fears none but God can maintain and frequent the mosques of God. So they alone are expected to be amongst the rightly guided’.*¹

Consider the life and company of the miscreants who violate the sanctity of mosques and tombs of Muslim saints! With a little thought, one will quickly discover that their ideological and intellectual growth takes place in an atmosphere laden with narrow-mindedness. This narrow-mindedness generates extremism, which further leads to violence and aggression. And aggression takes its logical shape—that being the monstrosity known as terrorism—which is the outcome of hatred, prejudice and violence, which strip us of the qualities of love, peace, moderation and tolerance. Such a person, in the words of the Qur’ān, becomes stone-hearted:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً﴾

*‘Then [even] after this your hearts hardened. So [in hardness] they [have become] like stones, or even harder’.*²

Such a person is the worst embodiment of wretchedness and callous nihilism; he descends to a low level and takes the lives of peaceful people in shops, markets, public places and educational institutions. He sets himself loose on people engaged in worship at mosques, and does not hesitate to tear down places of worship. What do these terroristic acts have to do with Islam? Had there been just a little fear of God and the Afterlife within such people, at least the mosques would have been safe, and the Muslims busy worshipping God would have been in peace. This mindset proves that terrorists have no link with Islam, which is the religion of peace, harmony, safety and tolerance.

¹ Ibid., 9:18.

² Ibid., 2:74.

2.7 KILLING A MUSLIM IS A GREATER SIN THAN DESTROYING THE WORLD

How can wrongdoers who brutally kill peaceful citizens to realize their vicious objectives claim to be the stalwarts of peace and security? They are engaged in the wanton killing of thousands of non-combatant Muslims through their terrorist activities; however, the Prophet ﷺ declared that killing a Muslim is a greater sin than destroying the whole world.

‘Abd Allāh b. ‘Amr رضي الله عنه reported that the Messenger of God ﷺ said,

لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ.

‘Certainly, the passing away of the entire world is less in the sight of God than the murder of a single Muslim’.¹

‘Abd Allāh b. Burayda رضي الله عنه reported from his father that the Messenger of God ﷺ said,

قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا.

‘Killing a believer is a more serious matter in the sight of God than the destruction of the entire world’.²

Another report says the killing of a man, without legal authority, is a tragedy more serious than the passing away of the entire world. Al-Barā’ b. ‘Āzib رضي الله عنه reported that the Messenger of God ﷺ said,

¹ Narrated by al-Tirmidhī in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: ‘What Has Come to Us Concerning the Gravity of Killing a Believer’, 4:116 §1395; al-Nasā’ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘The Sanctity of Blood’, 7:82 §3987; and Ibn Mājah in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: ‘The Gravity of Killing a Muslim Unjustly’, 2:874 §2619.

² Narrated by al-Nasā’ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘The Sanctity of Blood’, 7:82–83 §§3988–3990; al-Ṭabarānī in *al-Mu’jam al-ṣaghīr*, 1:355 §594; and al-Bayhaqī in *al-Sunan al-kubrā*, 8:22 §15647. Imam al-Ṭabarānī declared this tradition authentic [*ḥasan*].

لَزَوَالِ الدُّنْيَا جَمِيعًا أَهْوَنُ عِنْدَ اللَّهِ مِنْ سَفْكِ دَمٍ بَغِيرِ حَقٍّ.

‘Certainly, in the estimation of God, the passing away of the whole world is lighter than unjustly shedding the blood of a human being’.¹

The humiliating punishment of a murderer who intentionally kills a believer can be understood from the verse wherein God mentioned the punishment of Hell for these sinners with phrases such as ‘abide for ages’, ‘His wrath’, ‘curse him’ and ‘dreadful torment’. God says,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

‘But he who kills a Muslim deliberately, his recompense will be Hell, wherein will he abide for ages. God will afflict him with His wrath and will curse him. And He has prepared for him a dreadful torment’.²

2.8 THE MASSACRE OF MUSLIMS IS AN ACT OF DISBELIEF

The Prophet Muhammad ﷺ declared that shedding the blood of peaceful Muslims and spreading violence and mischief in society are disbelief and cause one to revert from Islam to disbelief, technically known as apostasy, or *irtidād*. Imam al-Bukhārī narrates on the authority of ‘Abd Allāh b. ‘Abbās ؓ that the Messenger of God ﷺ said,

لَا تَرْتَدُّوا بَعْضِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

‘Do not revert as disbelievers after me by striking one another’s necks!’³

¹ Narrated by Ibn Abī al-Dunyā in *al-Ahwāl*, p. 190 §183; Ibn Abī ‘Āṣim in *al-Diyāt*, p. 2 §2; and al-Bayhaqī in *Shu‘ab al-Imān*, 4:345 §5344.

² Qur’ān 4:93.

³ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-fitan* [The Book of Tribulations], chapter: ‘The Saying of the Prophet ﷺ, “Do Not Revert to Disbelievers after Me, Striking One Another’s Necks!”’, 6:2594 §6668; and al-Ṭabarānī in *al-Mu‘jam al-awsaṭ*, 4:269 §4166.

Therefore, committing murder and killing Muslims is a clear act of disbelief, which bears a likeness to apostasy.

2.9 LIKE POLYTHEISM, MURDER IS ONE OF THE GREATEST WRONGS

Ibn Kathīr interpreted the verse,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾

‘*But he who kills a Muslim deliberately*’,¹

declaring intentional murder a major sin that it is so severe and grave, that God has mentioned it in conjunction with the greatest wrong—that of *shirk*, or idolatry. He writes:

هَذَا تَهْدِيدٌ شَدِيدٌ وَوَعِيدٌ أَكِيدٌ لِمَنْ تَعَاطَى هَذَا الذَّنْبَ الْعَظِيمَ، الَّذِي هُوَ مَقْرُونٌ بِالشِّرْكِ بِاللَّهِ فِي غَيْرِ مَا آيَةٍ فِي كِتَابِ اللَّهِ، حَيْثُ يَقُولُ سُبْحَانَهُ فِي سُورَةِ الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾ وَقَالَ تَعَالَى: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ إِلَّا بِالْحَقِّ ذَالِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾.

This is a stern warning and emphatic Divine threat to those who perpetrate this grievous sin that is connected—in more than one verse in God’s Book—with the taking of partners in worship along with God. The Most High says in *Sūra al-Furqān*, ‘*And [the believers are] those who do not worship any other god besides God, or kill a soul unlawfully—except with just cause—or commit adultery*’.² And God says, ‘*Say [O Prophet], “Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; treat your parents with excellence and do not kill your children owing to poverty. We alone give you sustenance*

¹ Qur’ān 4:93.

² Ibid., 25:68.

*and [will provide for] them as well. And do not draw near to shameful deeds, be they open or hidden. And do not kill the soul whose [killing] God has forbidden, except when it is justified [legally]. These are the injunctions He has enjoined upon you so that you may apply reason”.*¹
[Qur’ān 6:151]¹

As he was delivering his Last Sermon on the eve of the Hajj, the Prophet ﷺ made clear the unlawfulness of killing and pointed out its inherent evil. He said,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ. أَلَا، هَلْ بَلَغْتُ؟ قَالُوا: نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ، فَلَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

‘Indeed your blood and your property are inviolable, like the inviolability of this day of yours and this month of yours and this land of yours, until the day you meet your Lord. Listen, have I conveyed the message?’ The Companions replied, ‘Yes’. He ﷺ said, ‘O God! Bear witness. Let the one present inform those who are absent, for perhaps the one to whom it is conveyed will retain it better than he who hears it [directly]. Do not revert as disbelievers after me, striking each other’s necks’.²

The Messenger of God ﷺ has clearly given the judgement in this agreed upon hadith that those who shed blood, engage in violence and acts of terrorism, raise arms and kill Muslims are no longer Muslims; they are disbelievers. The Messenger of God ﷺ has removed all doubts about this, using the words, ‘Do not revert

¹ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azīm*, 1:535.

² Narrated by al-Bukhārī in *al-Shāḥih: Kitāb al-Hajj* [The Book of Pilgrimage], 2:620 §1654, and *Kitāb al-‘ilm* [The Book of Knowledge], chapter: ‘The Saying of the Prophet ﷺ, “Many a Person to Whom Something is Conveyed Retains it Better than the One Who Heard It”’, 1:37 §67 and Muslim in *al-Shāḥih*, 3:1305–1306 §1679.

as disbelievers after me, striking each other's necks'. This is a clear declaration that those who commit terrorism and mass murder are disbelievers.

Abū Sa'īd al-Khudrī and Abū Hurayra رضي الله عنه reported that the Prophet ﷺ said regarding the murder of a believer,

لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ لَأَكْبَهُمُ اللَّهُ فِي النَّارِ.

'Even if all the inhabitants of the heavens and the earth gathered together to shed the blood of a single believer, God would cast them all in the Hellfire'.¹

2.10 BLOODSHED IS THE GREATEST OF ALL CRIMES

Mass murder, bloodshed, and unjust killing are such grave offences that God Most High will take those who commit them to task before anything else on the Day of Resurrection. 'Abd Allāh b. Mas'ūd رضي الله عنه reported that the Prophet ﷺ said while describing the enormity of shedding blood unlawfully,

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ.

'The first issue that will be judged between people on the Day of Resurrection is that of blood [i.e., murder]'.²

'Abd Allāh b. 'Umar رضي الله عنه reported that the Prophet ﷺ warned about the disastrous consequences of fighting and bloodshed and said,

إِنَّ مِنْ وَرَطَاتِ الْأُمُورِ الَّتِي لَا مَخْرَجَ لِمَنْ أَوْقَعَ نَفْسَهُ فِيهَا سَفْكُ الدِّمِ الْحَرَامِ بِغَيْرِ حِلٍّ.

'Of the serious matters from which no one who brings it

¹ Narrated by al-Tirmidhī in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: 'The Legal Ruling Concerning Blood', 4:17 §1398; al-Rabī' in *al-Musnad*, 1:292 §757; and al-Daylamī in *Musnad al-firdaws*, 3:361 §5089.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-diyāt* [The Book of Blood Money], chapter: 'Whoever Kills a Believer Intentionally', 6:2517 §6471; Muslim in *al-Ṣaḥīḥ*, 3:1304 §1678; al-Nasā'ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: 'The Sanctity of Blood', 7:83 §3994; and Aḥmad b. Ḥanbal in *al-Musnad*, 1:442.

upon himself and falls into it will escape is that of blood that was shed unlawfully'.¹

Abū Hurayra رضي الله عنه reported that the Messenger of God ﷺ said,
يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ، وَيُلْقَى الشُّعْ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ. قَالُوا:
يَا رَسُولَ اللَّهِ، أَيُّمَا هُوَ؟ قَالَ: الْقَتْلُ، الْقَتْلُ.

‘Time will seem to get shorter and knowledge will diminish. Miserliness will surface and tribulations will rise and *haraj* will abound’. The Companions asked, ‘O Messenger of God, what is *haraj*?’ He said, ‘It is killing. It is killing’.²

When peaceful civilians are targets of terrorism, tyranny and barbarism, and are victimized due to doctrinal and ideological differences between the political and religious personalities, the logical consequence is anarchy, chaos, lawlessness and strife. ‘Abd Allāh b. ‘Umar رضي الله عنه said,

كُنَّا قُعُودًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَذَكَرَ الْفِتَنَ، فَأَكْثَرَ فِي ذِكْرِهَا حَتَّى ذَكَرَ فِتْنَةَ
الْأَخْلَاسِ. فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ! وَمَا فِتْنَةُ الْأَخْلَاسِ؟ قَالَ: هِيَ هَرْبٌ وَحَرْبٌ.

‘We were once sitting with the Prophet ﷺ when he described the tribulations. He described them at length, until he mentioned the tribulation of *al-ahlās*. At that point, someone asked, “O Messenger of God! What is the tribulation of *al-ahlās*?” The Prophet ﷺ said, “It is chaos and mass killing”’.³

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-diyāt* [The Book of Blood Money], chapter: ‘Whoever Kills a Believer Intentionally’, 6:2517 §6470 and al-Bayhaqī in *al-Sunan al-kubrā*, 8:21 §15637.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-fitan* [The Book of Tribulation], chapter: ‘The Emergence of Tribulations’, 6:2590 §6652; and Muslim in *al-Ṣaḥīḥ: Kitāb al-fitan wa ashrāt al-sā‘a* [The Book of Tribulations and the Portents of the Final Hour], chapter: ‘When Two Muslims Confront Each Other with Their Swords’, 4:2215.

³ Narrated by Abū Dāwūd in *al-Sunan: Kitāb al-fitan wa al-malāḥim* [The Book Screen View Only—Click to get a hard copy: <http://www.MinhajPublications.com>

2.11 THOSE WHO SUBJECT MUSLIMS TO BURNING THROUGH EXPLOSIONS AND OTHER MEANS BELONG IN THE HELLFIRE

According to the Qur'ān, terrorists who bomb common people, engage in suicide bombings and otherwise kill peaceful people are criminals who are destined to suffer the torments of the Hellfire. The chapter of the Qur'ān, *al-Burūj*, prohibits the burning of common people:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾

'Indeed, those who subject the believing men and women to tribulation [fatanū] and then do not repent, for them is the punishment of Hell, and for them is a burning torment'.¹

Some Qur'ānic exegetes interpret the word *fatanū* as 'burning in fire'. This verse implies that those who burn people through bomb blasts are the inhabitants of the Hellfire. Ibn 'Abbās and Muqātil said, 'The words '*fatanū al-mu'minīna*' (subject the believers to tribulation) mean: "They burnt them (the believers) with fire".² 'Abd b. Ḥumayd and Ibn al-Mundhir reported that Qatāda said regarding the verse, '*Indeed those who subject the believing men and women to tribulation*', 'This means killing by burning'.³ Imam al-Qurṭubī and Abū Ḥafṣ al-Ḥanbalī have also given the same interpretation.⁴

Those who deem it lawful to kill the Muslims are out of the fold of Islam, and are liable to the torment of the blazing fire of Hell. 'Abd Allāh b. Busr رضي الله عنه reported that the Messenger of God ﷺ said,

of Tribulations and Battles], chapter: 'Mention of Tribulations', 4:94 §4242.

¹ Qur'ān 85:10.

² Al-Rāzī, *al-Tafsīr al-kabīr*, 13:111.

³ Jalāl al-Dīn al-Suyūṭī, *al-Durr al-manthūr*, 8:466.

⁴ Muhammad al-Qurṭubī, *al-Jāmi' li aḥkām al-Qur'ān*, 19:295; and Abū Ḥafṣ al-Ḥanbalī, *al-Lubāb fī 'ulūm al-Kitāb*, 20:253.

لَيْسَ مِنِّي ذُو حَسَدٍ وَلَا نَمِيمَةٌ وَلَا كَهَانَةٌ وَلَا أَنَا مِنْهُ. ثُمَّ تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ
الْآيَةَ: ﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا
وَإِثْمًا مُبِينًا﴾

‘The envious, the calumnious and the soothsayer are not from me, and I am not from them’. Then the Messenger of God ﷺ recited the following verse: *‘And those who hurt the believing men and women without their doing anything [wrong], surely they bear the burden of slander and clear sin’*. [Qur’ān 33:58]¹

In Imam Fakhr al-Dīn al-Rāzī’s exegesis of the Qur’ān, it is written:

إِنَّ كِلَا الْعَذَابَيْنِ يَحْصُلَانِ فِي الْآخِرَةِ، إِلَّا أَنَّ عَذَابَ جَهَنَّمَ وَهُوَ الْعَذَابُ الْحَاصِلُ
بِسَبَبِ كُفْرِهِمْ، وَعَذَابُ الْحَرِيقِ هُوَ الْعَذَابُ الرَّائِدُ عَلَى عَذَابِ الْكُفْرِ بِسَبَبِ أَنَّهُمْ
أَحْرَقُوا الْمُؤْمِنِينَ.

‘Both punishments will occur in the Hereafter; however, the torment of the Hellfire will be on account of their disbelief, and the burning torment will be an additional punishment meted out to them on account of their burning of the believers’.²

The authors of the Qur’ānic exegesis, *Tafsīr al-Jalālayn*, also held the same view:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْإِحْرَاقِ﴾ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ
جَهَنَّمَ ﴿بِكُفْرِهِمْ﴾ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿أَيُّ عَذَابٍ إِحْرَاقِهِمُ الْمُؤْمِنِينَ فِي الْآخِرَةِ.

“Indeed, those who subject the believing men and women to tribulation [fatanū]” by burning, “and then do not repent, for them is the punishment of Hell” due to their disbelief, “and for them is a burning torment”,

¹ Narrated by al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:324 §4275; and Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*, 21:334.

² Al-Rāzī, *al-Tafsīr al-kabīr*, 31:111.

in other words, the punishment in the Hereafter for them having burnt the believers'.¹

2.12 NO ACT OF WORSHIP PERFORMED BY A MURDERER OF A MUSLIM IS ACCEPTABLE

No act of worship, whether obligatory or supererogatory, performed by the one who kills the Muslims will be accepted. ‘Abd Allāh b. al-Ṣāmit رضي الله عنه reported that the Messenger of God ﷺ said,

مَنْ قَتَلَ مُؤْمِنًا فَاغْتَبَطَ بِقَتْلِهِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا.

‘God will not accept any act of worship, obligatory or supererogatory, from the one who attacks a Muslim and kills him’.²

Those who perform acts of worship and acts of vigorous religious discipline, but who also commit violence and murders, are unfortunate creatures whose worship will be rejected. Inflicting humiliation upon humans and expecting deliverance by means of pious acts of worship will only earn them the torment of Hell:

﴿لَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ أَلْحَرِيقٌ﴾

‘For them is the punishment of Hell, and for them is a burning torment’.³

2.13 THOSE WHO TORTURE MUSLIMS WILL FACE THE TORMENT OF HELL

Persecuting members of the Muslim community by subjecting

¹ Jalāl al-Dīn al-Suyūṭī and Jalāl al-Dīn al-Maḥallī, *Tafsīr al-Jalālayn*, 1:801.

² Narrated by Abū Dāwūd in *al-Sunan: Kitāb al-fitan wa al-malāḥim* [The Book of Tribulations and Battles], chapter: ‘The Gravity of Killing a Believer’, 4:103 §4270; al-Tabarānī in *Musnad al-Shāmiyyīn*, 2:266 §1311; al-Mundhirī in *al-Targhib wa al-tarhib*, 3:203 §3691; and cited by al-‘Asqalānī in *al-Dirāya*, 2:259; and al-Shawkānī in *Nayl al-awṭār*, 7:197.

³ Qur’ān 85:10.

them to violence, tyranny and brutality is strictly forbidden. God has threatened those who do such deeds with a painful torment:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾

*‘Indeed those who subject the believing men and women to tribulation [fatanū] and then do not repent, for them is the punishment of Hell, and for them is a burning torment’.*¹

Those who oppress God’s creation will face the consequences of their vicious deeds. Hishām b. al-Hakīm رحمه الله reported that the Messenger of God ﷺ said,

إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا.

*‘Indeed, God shall inflict His torment upon those who torture people in the life of this world’.*²

All of the Imams of Qur’ānic exegesis concurred that Hell shall be the abode of those who oppress and torture Muslims. Interpreting this Qur’ānic verse, Imam Fakhr al-Dīn al-Rāzī posited that this applies to ‘everyone who does that—and this is more fitting, because both the wording and the ruling are general, and so a specification would entail leaving the apparent meaning without proof’.³ So, it is just as fitting to apply the ruling in these verses to the so-called ‘religious’ terrorists of today.⁴

2.14 THE UNLAWFULNESS OF SUICIDE

Suicide is forbidden in Islam. The one who commits suicide defies God and becomes a resident of Hell. Before examining the revealed texts that forbid suicide, let us consider why it is forbidden.

¹ Ibid.

² Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: ‘The Severe Divine Threat for Someone Who Punishes People Unjustly’, 4:2018 §2613.

³ Al-Rāzī, *al-Tafsīr al-kabīr*, 13:111.

⁴ Qur’ān 85:4–10.

Human life is neither owned nor acquired; it is a gift and trust from God. The blessing of life serves as a basis for all other blessings. It is for this reason that Islam directs people to safeguard their lives and forbids suicide. Islam does not allow any human being to take his or her own life. On the contrary, the teachings of Islam emphasize the safety and security of life and body. These teachings aim at preserving human life and ensuring the continuation of humanity.

2.15 THE QUR'ANIC TEXTS AND HADITH REPORTS ON SUICIDE

As mentioned earlier, the real owner of life and death is God. So just as murdering a person is akin to murdering all of humanity, so too is suicide considered a despicable act. God says,

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

'And do not cast yourselves into destruction with your own hands—and adopt righteousness. Verily, God loves the righteous'.¹

Interpreting verse 30 of *Sūra al-Nisā'*, Imam al-Baghawī cited the aforementioned verse and said,

قِيلَ: أَرَادَ بِهِ قَتْلَ الْمُسْلِمِ نَفْسَهُ.

'It is said that He intended the Muslim who kills himself'.²

God also revealed,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا. وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

'O you who believe! Do not devour one another's wealth unlawfully amongst yourselves unless it is a trade by your mutual agreement, and do not kill yourselves. Surely,

¹ Ibid., 2:195.

² Husayn al-Baghawī, *Ma'ālim al-Tanzīl*, 1:418.

*God is kind to you. But whoever does that through transgression and injustice, We shall soon throw him into the Fire [of Hell] and that is easy for God’.*¹

Interpreting this verse, Imam Fakhr al-Dīn al-Rāzī wrote,

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾ يَدُلُّ عَلَى النَّهْيِ عَنْ قَتْلِ غَيْرِهِ وَعَنْ قَتْلِ نَفْسِهِ بِالْبَاطِلِ.

‘This verse, “And do not kill yourselves”, proves that it is unlawful for one to kill someone else or oneself unjustly’.²

Moreover, Imam al-Baghawī quoted traditions on the prohibition of suicide, as did Ibn Kathīr³ and al-Tha‘ālābī⁴ in their respective exegeses. These traditions, which we reproduce here, prove that the notable Imams of Qur’ānic exegesis considered them proofs for the unlawfulness of suicide. The Prophet ﷺ said,

إِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا.

‘Indeed, your body has a right on you and your eyes also have a right on you’.⁵

This hadith prescribes that we safeguard life and limb and observe the rights of our bodies. Therefore, killing oneself and others through suicide bombing is a grievous sin. How can one possibly imagine that Islam sanctions self-destruction and the taking of life through wanton acts of terror and suicide bombings? The Prophet ﷺ explicitly declared the act of suicide forbidden when he said, ‘The one who commits suicide will go to Hell, and will keep falling into it and will abide there forever’.⁶

¹ Qur’ān 4:29–30.

² Al-Rāzī, *al-Tafsīr al-kabīr*, 10:57.

³ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Aẓīm*, 1:481.

⁴ ‘Abd al-Rahmān al-Tha‘ālābī, *al-Jawāhir al-ḥisān fī tafsīr al-Qur’ān*, 3:293.

⁵ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Ṣawm* [The Book of Fasting], chapter: ‘The Right of the Body while Fasting’, 2:697 §1874.

⁶ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-ṭibb* [The Book of Medicine], chapter: ‘Taking Poison and Using it for Medical Treatment, or Using What May be Dangerous or Impure’, 5:2179 §5442.

In the hadith reports from the Messenger of God ﷺ, we find that the one who commits suicide is threatened with a severe torment in the Hereafter. Abū Hurayra رضي الله عنه reported that the Messenger of God ﷺ said,

مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ، يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَخُأُّ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا.

‘Whoever throws himself off a mountain, thereby killing himself, he will throw himself down a mountain in Hell forever. And whoever drinks poison, thereby killing himself, he will hold poison in his hand, eternally drinking it in Hell. And if someone kills himself with iron [stabbing himself], he will eternally stab himself with it in Hell’.¹

Abū Hurayra رضي الله عنه also reported that the Messenger of God ﷺ said,

الَّذِي يَطْعُنُ نَفْسَهُ إِنَّمَا يَطْعُنُهَا فِي النَّارِ، وَالَّذِي يَتَقَحَّمُ فِيهَا يَتَقَحَّمُ فِي النَّارِ، وَالَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ.

‘Whoever stabs himself to death will continue to stab himself in Hell. And whoever throws himself off a cliff will continue to throw himself off a cliff in Hell. And

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-ṭibb* [The Book of Medicine], chapter: ‘Taking Poison and Using it for Medical Treatment, or Using What May be Dangerous or Impure’, 5:2179 §5442; Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘The Strict Forbiddance of Killing Oneself, and if Someone Commits Suicide with Something, He Will be Tormented with the Same Thing in the Hellfire’, 1:103 §109; al-Tirmidhī in *al-Sunan: Kitāb al-ṭibb* [The Book of Medicine], chapter: ‘What Has Come to Us about Someone Who Kills Himself with Poison or Something Else’, 4:386 §2044; and Abū Dāwūd in *al-Sunan: Kitāb al-ṭibb* [The Book of Medicine], chapter: ‘Abhorred Medicines’, 4:7 §3872.

whoever hangs himself will continue to hang himself in Hell'.¹

Thābit b. al-Ḍaḥḥāk  reported that the Messenger of God  said,

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدَّ بِهِ فِي نَارِ جَهَنَّمَ.

‘Whoever kills himself with something will be tormented by it in the Hellfire’.²

According to these traditions, the method of suicide will continue in Hell as well. That shows the gravity of this sin. Other transgressions will be punished through the torment of Hell, but suicide is such a heinous offence that its method will continue.

2.16 THE CONDEMNATION OF THE LEADERS WHO COMMAND OTHERS TO COMMIT SUICIDE

These aforementioned hadith reports forbid suicide in general; however, some hadith reports particularly forbid unlawful obedience to authorities, as that may cause detriment to the lives of others. We hear many youth in their self-made online

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-janā'iz* [The Book of Funeral Rites], chapter: ‘What Has Come to Us About Someone Who Kills Himself’, 1:459 §1299; Aḥmad b. Ḥanbal in *al-Musnad*, 2:435 §9616; al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 4:285 §3311; and al-Bayhaqī in *Shu'ab al-Īmān*, 4:350 §5362.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘If Someone Calls his Brother a Disbeliever Without Any Interpretable Grounds, Then He Himself is What He Said’, 5:2264 §5754; Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘The Strict Forbiddance of Killing Oneself, and if Someone Commits Suicide with Something, He Will be Tormented with the Same in the Hellfire’, 1:104 §110; Abū Dāwūd in *al-Sunan: Kitāb al-aymān wa al-nudhūr* [The Book of Oaths and Vows], 3:224 §3257; al-Nasā'ī in *al-Sunan: Kitāb al-aymān wa al-nudhūr* [The Book of Oaths and Vows], chapter: ‘What Has Come to Us Regarding Oaths Taken by Swearing Disavowal of the Religion [if the Person is Lying] or by Adhering to Another Religion other than Islam’, 7:5–6 §§3770–3771; and Aḥmad b. Ḥanbal in *al-Musnad*, 4:33–34 §§16434, 16438.

‘martyrdom videos’ describe their leader’s command as the motivation for taking their own lives. They are well-grounded in obedience to their leaders and commanders, but they are unaware of the confines, limits and restraints of obedience. It is extreme foolishness, ignorance and absurdity to destroy the lives of common people in obedience to a leader’s command.

‘Alī b. Abī Ṭālib عليه السلام reported,

أَنَّ النَّبِيَّ ﷺ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا، وَقَالَ: ادْخُلُوهَا. فَأَرَادُوا أَنْ يَدْخُلُوهَا، وَقَالَ آخَرُونَ: إِنَّمَا فَرَرْنَا مِنْهَا. فَذَكَرُوا لِلنَّبِيِّ ﷺ، فَقَالَ ﷺ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ. وَقَالَ لِلْآخَرِينَ: لَا طَاعَةَ فِي مَعْصِيَةٍ. إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

‘The Messenger of God ﷺ dispatched a military force and appointed one of the *Anṣār* as its leader. He then started a fire and said [to them], “Enter it”. Some of them were about to enter it, while others amongst them said, “We have only sought to free ourselves from it [by embracing Islam]”. When they submitted the episode to the Prophet ﷺ he said to those who had intended to enter the fire, “If they had entered it, they would have remained in it until the Day of Resurrection”. Then he said to the others, “There is no obedience in that which is disobedience. Obedience is only in that which is right”.¹

In another narration of ‘Alī عليه السلام found in Imam Muslim’s *al-Ṣaḥīḥ*, it reads:

بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا، فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ: اجْمَعُوا لِي حَطَبًا. فَجَمَعُوا لَهُ، ثُمَّ قَالَ: أَوْقِدُوا نَارًا. فَأَوْقَدُوا، ثُمَّ قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا: بَلَى. قَالَ: فَادْخُلُوهَا. قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَرْنَا إِلَى رَسُولِ

¹ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-imāra* [The Book of Leadership], chapter: ‘The Obligation to Obey the Leaders’, 3:1469 § 1840.
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اللَّهُ ﷺ مِنَ النَّارِ. فَكَانُوا كَذَلِكَ، وَسَكَنَ غَضَبُهُ، وَطُفِئَتِ النَّارُ، فَلَمَّا رَجَعُوا، ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

‘The Messenger of God ﷺ dispatched a military force and appointed one of the *Anṣār* as its leader. He ordered them [the soldiers] to heed and obey him. The leader became annoyed with the troops on account of something and said, ‘Gather firewood for me’, and they gathered it. Then he said, ‘Kindle the fire’, and they kindled the fire. Then he said, “Has the Messenger of God ﷺ not enjoined you to obey me?” They replied, “Of course”. The leader said, “Then plunge yourselves into it”. The troops started looking at each other [when they intended to enter it]. They said, “We have fled to the Messenger of God ﷺ for the sake of saving ourselves from the Fire”. They continued to procrastinate until the fire went out and the leader’s anger subsided. When they returned and submitted the episode to the Prophet ﷺ, he said, “If they had entered it, they would have never come out of it. Obedience is only in that which is right”.¹

Those who are motivated to act as suicide bombers should pay heed to this agreed upon hadith narrated from our master ‘Alī (عليه السلام). If they obey their commander’s orders to attack civilians and kill themselves in the process, then they shall be the fuel of Hell.

2.17 PARADISE IS FORBIDDEN FOR THE ONE WHO COMMITS SUICIDE

The masterminds of terrorism who groom and brainwash young people for suicide bombings and encourage them with dreams of Paradise by means of ‘martyrdom’ should realize that God has

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-aḥkām* [The Book of Legal Rulings], chapter: ‘The Imam Should be Heeded and Obeyed as Long as it is Not Disobedience’, 6:2649 §6830; and Muslim in *al-Ṣaḥīḥ: Kitāb al-imāra* [The Book of Leadership], chapter: ‘The Obligation to Obey the Leaders’, 3:1469 §1840.

decreed a permanent torment in Hell awaiting those who commit suicide. Jundub b. ‘Abd Allāh رضي الله عنه reported that the Prophet ﷺ said,

كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ، فَجَزَعَ فَأَخَذَ سَكِينًا، فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَا الدَّمُ حَتَّى مَاتَ. قَالَ اللَّهُ تَعَالَى: بَادَرَنِي عَبْدِي بِنَفْسِهِ؛ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ.

‘Amongst those before you was a man who was wounded. Unable to bear the pain, he took a knife, sliced his wounded hand and died due to excessive blood loss. God Most High said, “My slave decided to hasten his own demise, so I made Paradise forbidden for him”.’¹

Al-Ḥasan al-Baṣrī narrates from Jundub b. ‘Abd Allāh رضي الله عنه that the Messenger of God ﷺ said,

إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ، خَرَجَتْ بِهِ قُرْحَةٌ، فَلَمَّا آذَتْهُ انْتَرَعَ سَهْمًا مِنْ كِنَانَتِهِ، فَنَكَأَهَا، فَلَمْ يَزَلِ الدَّمُ حَتَّى مَاتَ. قَالَ رَبُّكُمْ: قَدْ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ.

‘Certainly, a man before you belonging to the people of the past suffered from a boil. When its pain became too much for him to bear, he drew out an arrow from the quiver and pierced it and the bleeding did not stop until he died. Your Lord said, “I forbid his entrance into Paradise”.’²

These hadith reports do not grant permission to someone suffering from a trouble or ailment to kill himself in order to be freed from misery; if someone commits suicide, he has earned Hell for himself.

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Anbiyā’* [The Book of the Prophets], chapter: ‘What has Been Mentioned About the Children of Israel’, 3:1272 §3276; Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘The Severe Prohibition of Killing Oneself, and if Someone Commits Suicide with Something, He Will be Tormented with the Same in the Hellfire’, 1:107 §113; and Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:329 §5989.

² Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘The Strict Prohibition of Killing Oneself, and if Someone Commits Suicide with Something, He Will be Tormented with the Same in the Fire of Hell’, 1:103 §109, 1:107 §113; and Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:329 §5989.

2.18 HE WHO COMMITS SUICIDE DURING JIHAD WILL ENTER HELL

According to a hadith narrated in *Ṣaḥīḥ al-Bukhārī*,¹ a Muslim soldier fought gallantly in one of the military expeditions. The Companions reported his valour to the Messenger of God ﷺ, but he informed the Companions of his prophetic knowledge, telling them that he was one of the denizens of Hell. Upon hearing this, they felt astonished. Ultimately, when the man, unable to bear his injuries, committed suicide, they understood the reality of what the Prophet ﷺ said. The one who commits suicide is debarred from Paradise forever, irrespective of his valour and gallant performance as a soldier of God.

Sahl b. Sa'd رضي الله عنه said,

إِلْتَقَى النَّبِيُّ ﷺ وَالْمُشْرِكُونَ فِي بَعْضِ مَغَازِيهِ، فَاقْتَتَلُوا، فَمَالَ كُلُّ قَوْمٍ إِلَى عَسْكَرِهِمْ، وَفِي الْمُسْلِمِينَ رَجُلٌ لَا يَدْعُ مِنَ الْمُشْرِكِينَ شَاذَةً وَلَا فَادَةً إِلَّا اتَّبَعَهَا، فَضَرَبَهَا بِسَيْفِهِ، فَقِيلَ: يَا رَسُولَ اللَّهِ، مَا أَجَزَأَ أَحَدٌ، مَا أَجَزَأَ فُلَانٌ. فَقَالَ ﷺ: إِنَّهُ مِنَ أَهْلِ النَّارِ. فَقَالُوا: أَئِنَّا مِنْ أَهْلِ الْجَنَّةِ إِنْ كَانَ هَذَا مِنْ أَهْلِ النَّارِ! فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: لَا تَبْعَنَّهُ، فَإِذَا أَسْرَعَ، وَأَبْطَأَ، كُنْتُ مَعَهُ حَتَّى جُرِحَ، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نِصَابَ سَيْفِهِ بِالْأَرْضِ وَدُبَابَهُ بَيْنَ تَدْيِيهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ، فَجَاءَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ: فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. فَقَالَ: وَمَا ذَاكَ. فَأَخْبَرَهُ. فَقَالَ: إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ، وَإِنَّهُ لَمِنْ أَهْلِ النَّارِ. وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ.

‘The Prophet ﷺ and the pagans met in battle, and would fight each other and then go back to their troops. There was a man amongst the Muslims who would not leave

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: ‘The Expedition of Khaybar’, 4:1541 §3970; Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘The Severe Prohibition of Killing Oneself, and if Someone Commits Suicide with Something, He Will be Tormented with the Same in the Hellfire’, 1:106 §112; Ibn Manda in *al-Īmān*, 2:663 §644; and ‘Abd b. Ḥumayd in *al-Musnad*, 1:169 §459.

any of the pagans who were separated or alone, save that he would go to them and strike them with his sword. Someone said to the Messenger of God ﷺ, “O Messenger of God! What a great reward that man has! What a great reward indeed!” [Upon hearing] the Messenger of God ﷺ said, “Indeed, he is from the people of the Fire”. The Companions said, “If he is from the people of the Fire, then who amongst us is from the people of Paradise?” A man amongst them said, “I will follow him around [and keep an eye on him]”. He went out with him and stopped whenever he stopped and hurried with him whenever he hurried. When he was wounded, he hastened his death by placing the hilt of his sword in the earth and its point at his breast and then fell on it and committed suicide. The man [who followed him around] went to the Messenger of God ﷺ and said, “I bear witness that you are the Messenger of God ﷺ!” He ﷺ asked him, “What happened?” The man informed him of what happened, upon which he ﷺ said, “Indeed, a man will do the acts of the people of Paradise—insomuch as it appears to people—even though he is from the denizens of the Fire; and indeed, a man will do the acts of the people of the Fire—insomuch as it appears to people—even though he is from the people of Paradise”.¹

Abū Hurayra رضي الله عنه said,

شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، فَقَالَ لِرَجُلٍ مِمَّنْ يُدْعَى بِالْإِسْلَامِ: هَذَا مِنْ أَهْلِ النَّارِ. فَلَمَّا حَضَرْنَا الْقِتَالَ، قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا، فَأَصَابَتْهُ جِرَاحَةٌ. فَقِيلَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ الَّذِي قُلْتَ لَهُ أَنِفًا إِنَّهُ مِنْ أَهْلِ النَّارِ، فَإِنَّهُ قَاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا،

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: ‘The Expedition of Khaybar’, 4:1541 §3970; Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘The Strict Prohibition of Killing Oneself, and if Someone Commits Suicide with Something, He Will be Tormented with the Same in the Fire of Hell’, 1:106 §112; Ibn Manda in *al-Īmān* 2:663 §644; and ‘Abd b. Ḥumayd in *al-Musnad*, 1:169 §459.

وَقَدْ مَاتَ. فَقَالَ النَّبِيُّ ﷺ: إِلَى النَّارِ. فَكَادَ بَعْضُ الْمُسْلِمِينَ أَنْ يَرْتَابَ، فَبَيَّنَمَا لَهُمْ عَلَى ذَلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُتْ وَلَكِنْ بِهِ جَرَا حَادِدًا. فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَى الْجِرَاحِ، فَقَتَلَ نَفْسَهُ، فَأُخْبِرَ النَّبِيُّ ﷺ بِذَلِكَ، فَقَالَ: اللَّهُ أَكْبَرُ، أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ. ثُمَّ أَمَرَ بِلَالًا، فَنَادَى فِي النَّاسِ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَأَنَّ اللَّهَ يُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ.

‘We participated in the Battle of Hunayn along with the Messenger of God ﷺ. The Messenger ﷺ said about a man who was considered to be a Muslim, “This man is from the denizens of the Fire”. When we were in the thick of the battle, that man fought bravely and was wounded. Later, someone said to the Messenger of God ﷺ, “O Messenger of God! That man whom you earlier said is from the denizens of the Fire fought bravely today and died”. The Prophet ﷺ said, “He is doomed to the Fire”. Some of the Muslims [not grasping what the Prophet ﷺ said] were on the verge of doubt. As they were in that state, someone said that he did not die [of his wounds] but he is severely wounded. When nightfall came, he did not endure the pain of his wounds and committed suicide. When the Prophet ﷺ was informed of this he said, “God is the Greatest! I bear witness that I am God’s servant and Messenger”. Then he ordered Bilāl to gather people, and he called out to them, proclaiming that only a Muslim soul will enter Paradise and that God aids this religion by means of a sinful person’.¹

2.19 THE PROPHET ﷺ DID NOT OFFER THE FUNERAL PRAYER OVER PEOPLE WHO COMMITTED SUICIDE

We can infer the gravity of suicide from the fact that the

¹ Narrated by Muslim in *al-Shāḥih: Kitāb al-Īmān* [The Book of Faith], chapter: ‘The Strict Prohibition of Killing Oneself, and if Someone Commits Suicide with Something, He Will be Tormented with the Same in the Fire of Hell’, 1:106 § III.

Messenger of God ﷺ did not offer the funeral prayer over those who committed it. Its seriousness can be further inferred from the fact that the Prophet ﷺ would supplicate even for his worst enemies and offer the funeral prayer over avowed hypocrites, until the Divine order was revealed, commanding him to abandon that practice—but he would not offer the funeral prayer over the one who committed suicide.

Imam Muslim reported from Jābir b. Samura رضى الله عنه who said,

أَتَى النَّبِيَّ ﷺ بِرَجُلٍ قَتَلَ نَفْسَهُ بِمَشَاقِصَ، فَلَمْ يُصَلِّ عَلَيْهِ.

‘Someone who killed himself with a spear was brought to the Prophet ﷺ but he did not pray over him’.¹

Imam al-Nasā’ī, Abū Dāwūd and Aḥmad b. Ḥanbal cited the same report in the following words:

عَنِ ابْنِ سَمُرَةَ أَنَّ رَجُلًا قَتَلَ نَفْسَهُ بِمَشَاقِصَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا أَنَا فَلَا أُصَلِّي عَلَيْهِ.

‘Ibn Samura رضى الله عنه reported that someone killed himself with a spear and the Messenger of God ﷺ said, “As for me, I shall not pray over him”’.²

A deep study of Islamic teachings and thought reveals that Islam is a religion of peace, security and protection, and the true believers in the sight of God and His Messenger ﷺ are those who embody those qualities. Moreover, they also exemplify the lofty qualities of tolerance, forbearance and moderation.

¹ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-janā’iz* [The Book of Funeral Processions], chapter: ‘On Not Offering Prayer over Someone who Committed Suicide’, 2:672 §978.

² Narrated by al-Nasā’ī in *al-Sunan: Kitāb al-janā’iz* [The Book of Funeral Processions], chapter: ‘On Not Offering Prayer over Someone who Committed Suicide’, 4:66 §1964; Abū Dāwūd in *al-Sunan: Kitāb al-janā’iz* [The Book of Funeral Processions], chapter: ‘The Imam Should Not Offer Prayer over Someone who Committed Suicide’, 3:206 §3185; and Aḥmad b. Ḥanbal in *al-Musnad*, 5:92 §20891.

On the other hand, there are people who—in the name of making God’s word uppermost—tread the dangerous path of hatred and prejudice, extremism and violence, injustice and oppression. They murder civilians and seize their wealth. Their claims to Islam are null and void. As false bearers of the banner of Islam and self-appointed defenders of faith, they do not have even the remotest link with Islam.

One can gauge the real value Islam attaches to human life and security from the Qur’ān. It declares that the murder of one individual is equal to murdering all of humanity and declares that it must be awarded capital punishment. Those who indiscriminately kill women and children are warned of a painful chastisement in the Hereafter. Since Islam does not allow the unjust killing of any individual, how can it possibly tolerate suicide attacks, bomb blasts, murder and revolt against the authority of the state that is charged with guaranteeing the safety and security of its citizens? Those who sit on the sidelines, passively participating in terrorism by motivating others to commit murder and shed blood, and those who actively commit violence, both have deviated from the straight path of Islam. Their behaviour brings Islam into disrepute.